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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

THE mission spirit may not be an essential feature of orthodoxy, but it lacks little, if anything, of being a vital element of the true Christian life.

THINK much of God, and you will know Him. Know God, and you will love Him more. Love God, and you will delight to serve Him. Serve God faithfully, and you will be supremely happy.

THE best proof that the Christian life is real is to the Christian, "a good hope through grace," and love to Christ; and to the world, love for Christians, and praying, working and giving for the salvation of men.

BELOVED, if you would not retrograde in your Christian course, you should be, if possible, a better missionary Baptist than you are an immersionary Baptist. The apostolic injunction is to "grow in grace."

THE general meetings of our Baptist-brethren in Tennessee, Missouri, Illinois, Indiana and Connecticut have all been held within the last 30 days, and all are well reported of. We rejoice in the general prosperity of our common Zion.

INDUSTRY should characterize God's people in all they undertake to do, but there are two things we ought to be slow about. One is to take offense, and the other is to give offense. Deliberation in these things will save time and trouble.

HALL, CAINE, who has given utterance to a lot of striking things, says: "Most of us nowadays are not Christians in the sense understood by the early apostles—we are merely advocates of Christianity." What is that? Only sign-boards pointing the way, but never walking therein!

BELOVED, if you would accomplish the greatest amount of work for the time you are at it, and the expense attending it, you will do wisely to plan well for it. But be sure that you do not exhaust your skill and strength in planning. Ability to "deliver the goods" is, after all, the chief element in success.

BRO. BURRESS AND THE GRADUATE CONVENTION AGAIN.

We know of no man among us that we esteem more highly for his ability and Christian character than Bro. Burress. It is really painful to us to disagree with him, lest that we, in our awkwardness of expression, offend him. We do not believe, however, that he is correct in this matter, and will venture another reply.

Bro. Burress says "a difference of comparison may grow out of the fact as to whose ox is gored." Of course we are not to understand that this is an insinuation that we are so blinded by self-interest that we cannot or will not see nor admit the truth.

But if we were compelled to place that interpretation upon it, we would be at liberty to reply that such insinuations, however "classical," would greatly prejudice his own cause, since such methods of argumentation are ordinarily used by those who feel that they have little of truth or reason on their side. We shall feel at liberty, however, with this as a license, to express our estimate of our brother's reply to our criticism on his former article. We are forcibly reminded by his effort and failure, as we see it, of the maneuvers of a wily old sow who depredated upon a neighboring corn field. The proprietor, after much worrying, found the place where she entered the field to be a hollow log upon which a panel of the fence had been built, one end inside and the other outside. Seeing his opportunity, he turned the log so that both ends were on the outside and watched for results. In due time the old rooter came along and passed into the hollow of the log, and on through, but on her exit, found that she was still on the outside of the field. Another attempt resulted in like conclusions, when she turned away to try her fortune at a higher calling. So far as we can see, our Brother Burress is like the

sow after his two efforts still on the side he went in at. It may be, however, that the kind of writing we are doing is profitable for something, and if he thinks so, it will probably continue. We have numbered the points in his article for the convenience of the reader, who will find our answers to correspond with those numerals.

(1) No, beloved, THE RECORD does not say "he should be let alone," and Bro. B. cannot show that it does; but THE RECORD does say, and with emphasis, with almost innumerable Baptist authorities for its backing, that in all matters purely doctrinal and disciplinary, as relating to ministers and churches, none but the churches have jurisdiction; and every minister accused of being a heretic should be referred to his own church, and that church urged to proceed, with the advice of a council of sister churches, to dispose of the case. If the Convention has anything to do in the premises at all, it is only to

urge such action on the churches, and by no means to condemn and denounce such ministers especially without the semblance of an investigation.

(2) We unhesitatingly and maintain that our position is well made, and too strong for our brother's forces to throw. In neither case was an accredited minister or an orthodox church and her doctrines has him as her pastor, as was the case in the Graduate Convention, and therefore parallelism is utterly wrong. Nor was the pastor or church either case even mentioned.

(3) The Southern Baptist Convention had a right to pronounce against Stout and Bell because, by its Board, it had condemned and sent them out as foreign missionaries, and to churches as such. Does Bro. Burress suppose that the Southern Baptist Convention would have any such action in the "and Bell" case if it had not been responsible for their going? We can scarcely think he would, and surely it would have transcended its authority the purpose of its being, had done so.

(4) The difference between the Jerusalem action and that of the Waco church, is too plain to be seen at a glance. The Jerusalem action only answered a query, and promulgated one new doctrine, and authorized them to teach obedience to the law, in addition to their teaching Christ, as a condition of association and church membership, and restricted them in the use of meats. They denounced popes, nor by implication any church; but these were the apostles in council, and they had the Master's Magna Charta, the keys of the kingdom. The Waco church had no such commission; but according to that precedent and the custom and authority of Baptists in all ages, had no right to try for heresy, and disfranchise, without a council, a ordained minister for all the Baptists in the world. Only a proper council of sister churches can do that. In the light of scripture, history and general Baptist opinion, the Waco church action could not affect the legal ministerial standing of an ordained Baptist minister with other churches. As to the "Gloster decision," it was no council of the church at all, to try the case. They were called for another purpose, but declined to act, and in what they did do were not the agent of the church in the premises. Then their finding was only a difference of opinion as to one point, and they seem to have been careful not to pronounce even that to be a heresy.

(5) As to the "macrology" of Bro. B.'s articles, we will give him the benefit of his own quoted and popular classic—that about the "gored ox," you know, and would add from our own stock of rare classical quotations, for his encouragement, that "every crow thinks its own young are the whitest." But, nevertheless, from our standpoint, our beloved brother is still on the outside of the fence.

MISSISSIPPI COLLEGE.

The effects of the yellow fever scourge upon our college are of a very serious character. They are of sufficient gravity to put all our Baptist people to thinking. The school has been compelled to defer its opening for two and a half months, which means a great loss to the young men who are pursuing their studies in that institution. But probably this loss can and will be repaired by most of them, by an earnest and honest effort for a session or two. But there will necessarily be a falling off in the attendance. Some of the old students will not return at all this session, who would have gone if the opening had come off at the appointed time. Others who would have gone there, in case there had been no fever, will go elsewhere or nowhere. Besides, since there is a break in the order and time of opening, the effect will be to abate the enthusiasm of the student body, and then follows a relaxation of effort to secure new students upon the part of the old ones. This all brings hurt to the college. But the most serious result comes in the financial effect which is involved. The college has a very insufficient endowment, and must rely upon her patronage for the means with which to pay the faculty, as well as some debts which have been incurred.

The sum of it is, that the college will have her source of income cut, off very largely this session, and there is and can be very little reduction in her expenses. Her faculty must be paid, or they will be forced to resign. The college must pay her debts, or she must suffer. In view of this situation, the question comes: What can be done? Well, two things can be done. We can send our sons there to school and help to bring up the attendance. In doing this, we will not only help our sons quite as much as if we sent them elsewhere, but will contribute to the financial interest of the college.

to say nothing of showing our loyalty to our Baptist educational interest. Again, our churches can make contributions to the support of the college for this session at least, until the pressure of the present crisis has passed away. We are sure the churches all over the State should, could and will make such a contribution some time between this and the first of next June. THE RECORD is going to make an effort to reach every church and pastor in the State with a view to getting a contribution from every one for the college.

Once more, individuals can contribute to this worthy object even where churches and pastors neglect, fail from inability or indisposition. Brother, don't wait for your church to decide to help, but decide yourself to help. By a united effort upon the part of all our Baptists in the State, we can bridge over the present break and save the college from what otherwise may be a serious and permanent injury. The faculty must be paid. We cannot afford to have them resign. We should feel that we bring reproach upon ourselves if we let them go unpaid. There can be neither justice nor excuse in permitting these brethren to bear the whole burden which has come upon our educational interest. We know from experience and observation what is involved in a failure to receive one's salary in full for a hard session's work. Baptists of Mississippi, let us rally to the support of the college. The need of the hour demands it.

At the earnest solicitation of a number of respected ministers of the gospel, I have consented to undertake another Preacher's Institute, beginning Tuesday after the fourth Sunday in January next. We will spend our time on the Four Gospels as arranged in the *Harmony of the Gospels*, by Dr. Broadus. The book can be had for about one dollar per copy, provided it is ordered in a lot of twenty or twenty-five. Regular price is \$1.50. The whole expense to those attending the ten days will be three (\$3.00) dollars, provided as many as twenty-five are in attendance. Let those who decide to come, and desire a copy of the *Gospel*, send their names to

may be provided free. The institute will continue ten days, five or six hours a day.

R. A. VENABLE.

It will be a great relief to all lovers of our Mississippi College to see the definite announcement of the opening of the next session on the 7th of December next. From now till then there is but little time to work, but let everyone do his best. See all the boys you can; talk all the college talk you can and help all the boys you can to get off to Clinton. Now is the time to help. But don't stop at the opening; continue on, for you know many every year go in after Christmas. If everybody who is interested—and all ought to be—will do his best, the session of 1897-8 will push close upon a successful one. Let everybody work. Read our editorial on Mississippi College twice and then whoop them up.

Our beloved "Cran," of the *Texas Standard*, has become so transcendental in his ideas of newspaper greatness that he says we will have to get a "block and tackle" to hoist us up to a point of observation, so as to see over his 20,000 copies issued each week. Well, if he, by any possible stretch of occasion, ever issued so many, we would not need the "block and tackle" arrangement, for we could stand flat footed and see through his whole pile, not only of papers, but gush and slush, without the help even of the X-ray, for there is nothing more solid than sewer gas in the whole of it.

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R. A. VENABLE.

Baptist Landmarks.

NO. V.
S. W. S.

SALVATION.

Having shown in a previous statement that man, in his present and natural state, is utterly depraved, lost, under the condemnation of God's righteous law, it follows that he is in need of a Savior—one to save him from sin, and thus to bring him into a new relation with God. Salvation, therefore, is a question calculated to awaken deep concern on the part of man; and a question concerning which ignorance or indifference would prove to be a great calamity. Time is short, death is certain, the final judgment awaits us all, and should any of us, at that day, be found unsaved an awful doom will follow. O ye kings: be now, therefore, O ye kings: be instructed, ye judges of the earth."

By salvation is meant deliverance from power, the guilt and the consequence of sin. Sin has dominion over the natural man. He is carnal, sold under sin to the works of sin. Neither the conscience nor life is exempt from the sway of sin. In salvation the power of sin is broken that its subjects become the servants of God under the law of grace. Dominated by sin, unsaved; but the saved man is dominated by love to God and man. The strength of sin being the law, its power is overcome and annulled through the satisfaction rendered to the law in the death of Christ. "Sin shall not have dominion over you," says God to all the saved.

In salvation, the power of sin is delivered therefrom, but the very guilt of sin is removed. The sinner has a guilty nature and a guilty life. Deliverance from such a guilt, is the great work accomplished in salvation. "The blood of Jesus Christ his Son cleanses from all sin." In Christ, the saved are sinless; sinless, they are guiltless—what a word is the word Salvation! But sin has its results. The law being the strength of sin, it has its final consequences. "The soul that sinneth, it shall die." The sinner, therefore, dead in sin and in trespasses, is doomed to eternal separation from God's favor; unless all the law's demands against him are met in righteousness. Salvation is from sin—in its most hurtful results. Its power, its guilt, its consequences, all, are nailed to the cross forever. Well may the saved sing:

"Salvation! Oh, the joyful sound!
To save rebellious men,
A sovereign balm for every wound,
A cordial for our fears."

Salvation is of the Lord God in Christ, his reconciling the world unto Himself. It is of God's own devising. He contrived the way; He drew the wondrous plan for saving rebellious man. Salvation is not only of God in the sense of its conception, but also in its execution and application. All the work and glory of our salvation belongs to God. God saves us; we do not save ourselves.

"Grace first contrived the way
To save rebellious men,
And all the steps that grace display,
Which drew the wondrous plan,
Grace all the work shall crown,
Through everlasting days,
It lays in heaven the topmost stone,
And well deserves the praise."

The way of salvation is wholly of grace, through faith in Jesus

Christ. "By grace are ye saved through faith." The gift of God is eternal life through Jesus Christ our Lord. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The obedience of man is a fruit of grace, and in no sense secures the great blessings of regeneration, sanctification, pardon and justification. These blessings are graciously bestowed. It is through the obedience of Christ that we are made righteous under the perfect law of God. Out of Christ, condemned in Christ, justified freely from all things. "Believe on the Lord, and thou shalt be saved." Not saved for faith, but through faith. Faith and repentance do not procure salvation; it is a blessing graciously bestowed unto all, and upon all who repent of sin and believe in Christ. Christ saves, and saves to the uttermost, all who come unto God by Him. What love! What grace! What joy for the saved!

From Bro. W. B. Crompton.
DEAR BRO. HACKETT: My sympathies have been greatly stirred of late over the sad condition of our Sunny South, owing to the quarantine. Many of my old friends of 78 in Meridian know that I have some knowledge of the horrors of the yellow fever plague. Those were days memorable for their sadness. Hanging up in my study is the picture of the relief committee of that time. So long as I shall live it will find a place on that wall.

Reflecting over it now, and thinking of poor Purser's sad fate in New Orleans, I am made to ponder a duty to remain in a time like that. Somebody must stay, of course. There is much humane work for good men to do. What would Meridian have done if it had not been for that relief committee, composed, in the main, of God-fearing men? Many will call to mind that a lot of toughs got together and organized a second committee, and published it abroad, so that money might be sent to them. One of their drunken nurses got in, by lying, to take charge of young Sadler, and the next morning the patient was a corpse. His sister will never forget that horrid night. If all good men should fly, and only the toughs remain—and enough of that class—always stay—said indeed would be the condition of the suffering. Of course it would be folly for any preacher to become a nurse. Others can be found to do that work better than he, and he can occupy a broader field of usefulness in looking after the nurses, etc.

Now I see visitors, preachers and all, are shut out of the homes of the sick by the Board of Health. It is a proper thing to do. In 78, in your city, the preachers went into the sick chambers and then into the homes of the people. Doubtless some of us helped to spread the disease in this way. There was no prohibition. Indeed, it was doubted by some whether ours was the genuine yellow fever or not.

So, to sum it all up, I would say: as a good citizen, may be the preacher ought to stay. It would inspire the people in the times of so much demoralization and panic, to see him there. If he is a man of affairs, he can do much in direct-

ing the nurses. But aside from that, do but little. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The obedience of man is a fruit of grace, and in no sense secures the great blessings of regeneration, sanctification, pardon and justification. These blessings are graciously bestowed. It is through the obedience of Christ that we are made righteous under the perfect law of God. Out of Christ, condemned in Christ, justified freely from all things. "Believe on the Lord, and thou shalt be saved." Not saved for faith, but through faith. Faith and repentance do not procure salvation; it is a blessing graciously bestowed unto all, and upon all who repent of sin and believe in Christ. Christ saves, and saves to the uttermost, all who come unto God by Him. What love! What grace! What joy for the saved!

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English Baptists.

BY M. S. SHIRK.

It was about this time the Puritans took the name of Non-conformists, a term that connotes a certain degree of independence, Baptists and Quakers. Jones' Ch. Hist., vol. 3, p. 686; Orchard, v. 2, p. 113. 1643 A. D. "About this time," says Macaulay's Hist. Eng., v. 1, pp. 90-1, "a new class began to appear. These men were in religion Independents, etc. They were few at first, but in two years became the most powerful faction in the country. Oliver Cromwell was the soul of the party. In politics they were radical; in religion they maintained that every Christian congregation under Christ has supreme jurisdiction in things spiritual. These were disorderly times, in which Presbyterianism, Puritanism, Non-conformists, and Independents successively took the lead, and were in turn suppressed, all culminating in the Church of England restored. With this restoration it was made a crime to attend a dissenting place of worship. In furtherance of this decree, a common justice of the peace had power to convict without jury, and for the third offense transportation beyond the seas for seven years followed." Macaulay, v. 5, p. 138.

"It was during this rule that the author of 'The Pilgrim's Progress' was made to languish in a prison dungeon for the crime of preaching the gospel." Ibid., p. 141. I have now most briefly sketched the important periods of English History to the year A. D. 1643, and if our historians are at all reliable, it will amply justify one to say that the Baptist church in England prior to 1641. Whatever of Baptist sentiment existed, it had certainly failed to come to the front. Among the divisions of those various periods, I do not find one that any well regulated Baptist church of "the Southern Baptist Convention" of the United States could affiliate with as of the same faith and order. If it did, and if many do, there is no consistency in their asking Dr. Whitliff to resign his chair in the Southern Baptist Theological Seminary. But while all this is true of England, it does not affect the "Baptist chain," if unbroken chain there is, one particle. We don't depend for our history or our traditions on England. If the British Isles had been blotted out in 1641, or at any previous time, Baptists would still have been found on the continent. Let not our theories and our prejudices override history and facts, and blind us to reason. Is freedom of thought and investigation to be repressed? Or are the young men in our Seminary to be regarded as so many young robins that take down whatever is dropped into their little beaks? Are they to go forth armed with the professor's lectures, never to question, never to investigate for themselves? It has not been so in the past; it is not likely ever to be so. I would say to our young ministerial brethren, one and all, go to Louisville; make all the preparation possible for your God-appointed work; then, as you go forth, lay all knowledge under contribution for the advancement of the truth and the glory of God. Baptist history is something, but the Bible is infallibly right.

Suppose Dr. W. erred in the sources through which he let in the light on the history of English Baptists; it has only set us to thinking and investigating. Has he not sufficiently atoned for his error with a present child? etc. After all it might have been better to have left us in the dark. Why didn't he? I could wish the Professor had looked a little further into our crankiness, and had qualified his expressions in deference to us, his weak brethren. But, after all, I pity the man who never made a mistake, or who never said a foolish thing. He has nothing to regret, nothing to feel bad over, nothing to be sorry for, and nothing to make him more cautious. I make so many mistakes and blunders that it gives relief, it is a kind of satisfaction when I find that a great man in a high place has made one. I of course forgive him. I have very much of a fellow feeling for him. Oxyka, Miss., Aug. 23, 1897.

The Wear of Life.

BY ELD. A. P. COPELAND.

Had we no sorrow or friction, how long life would last, no man can tell. The physical organism, though complicated, is so well adjusted that, with the whole machinery kept in harmonious action, every wheel would move, little worn or tired in long years of revolving. Could we avoid that friction that eats up ten times more of life than labor wears away, then we should find the path through peaceful bowers, walked by nimble feet of a hundred centaurs, with natural strength unabated and vision not dim. As it is, not the man that grows old, but the house in which he dwells, becomes important to guard with ceaseless watch all encroachments upon that fleshly tabernacle. To banish all needless care and fretting over the inevitable, to commit life and all its concerns to the keeping of an all-wise and merciful God, to face with courage and steadfast hope the duties and burdens before us; and with these, to cheerfully accept our lot, leaving the unknown to an unerring Providence, will help much to lengthen out the "brittle thread of life."

The Grenada Deliverance Again.

I did not expect the necessity to make a second deliverance concerning this, but as the Grenada brethren have been so long and faithfully for the good of our common cause. The precedents cited in my former article, namely: that of the Convention of 1872, and that of Long Island Association of New York of the same year, seem to me yet perfectly similar to the action of the Convention of 1897. A difference of comprehension may grow out of the fact as to "whose ox is gored," but let us look at the facts in the case. THE RECORD rightly teaches that our Associations and Conventions are for the promotion of educational and missionary interests. It also admits that if the educational is subverted, the Associations and Conventions may express disapproval, even condemn, and should withdraw patronage. Thus a teacher and an institution may be denounced, but a pastor and a church disavowing false teaching should be let alone, according to THE RECORD. (1)

Again, THE RECORD teaches that if the doctrinal drift is away from the truth, reproof should be administered; but to mention the name of this man who is active in the matter is wholly wrong. Now, what did the Convention of '72 do? Let's cite it again: "Resolved: 2nd, That the proper sanction of a gospel church is no less indispensable to administer either baptism or the Lord's Supper, and that to recognize as valid the administration of those (persons) not thus authorized, is subversive of gospel order," etc.

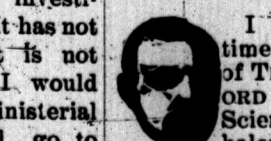
Here is a deliverance against doctrine and "those not thus authorized." So in the Long Island Association of New York, "open communion" was condemned, Mr. Pentecost was denounced, and finally the Lee Avenue church was dropped from the Association. (2)

It is also in the memory of many now living, that the Southern Baptist Convention pronounced against the two brethren, Stout and Bell, on account of their views concerning the inspiration of the scriptures. What more shall I say? Time would fail me to mention the deliverances prior to 1641, and to the many subsequent. (3)

"Such precedents are numberless; we draw our right from custom; custom is a law," when, as was written in my former article, precedent is founded upon principle. Still church independence, for which Baptists in all ages have earnestly and gloriously contended, stands as the monument to their liberty. Personal freedom and church independence are not to be repressed; yet if personal freedom should seek liberties contrary to the principles upon which churches are founded, personal freedom must be disallowed. Also, if an independent church should teach contrary to its foundation principles, it should be dropped from the roll of a sisterhood of churches whom it felt at liberty to denounce. It is a basal law from the days of organizations until now, that, finally, each organization must be judge of its own membership.

CATARRH FREE!

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Jerusalem council, I and THE RECORD agree, I think, that this was a local church in counsel, for it says: "The persons complained of had gone out from that church, and were still members thereof, when we certainly give them jurisdiction over the case." Why won't the same apply to the church in Waco? Or what is the matter of the decision at Gloster? Did not the Convention at Grenada approve the action of these independent churches? Must the Convention be blamed because it did? (4)

Has one man more liberty than a church, or a sisterhood of churches? What a notion some must have as to the meaning of words! Surely from Waco to Grenada the brethren have become all things to all men, that they, by all means, might save some from the divisional strife. May further strife be avoided. "God is not the author of confusion, but of peace, as in all the churches of the saints."—Paul. If I have evinced in this writing, macrology, which is long, tedious talk, without much substance, rather than theology, I readily consent to classification with many others who have written concerning this deliverance. (5)

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